2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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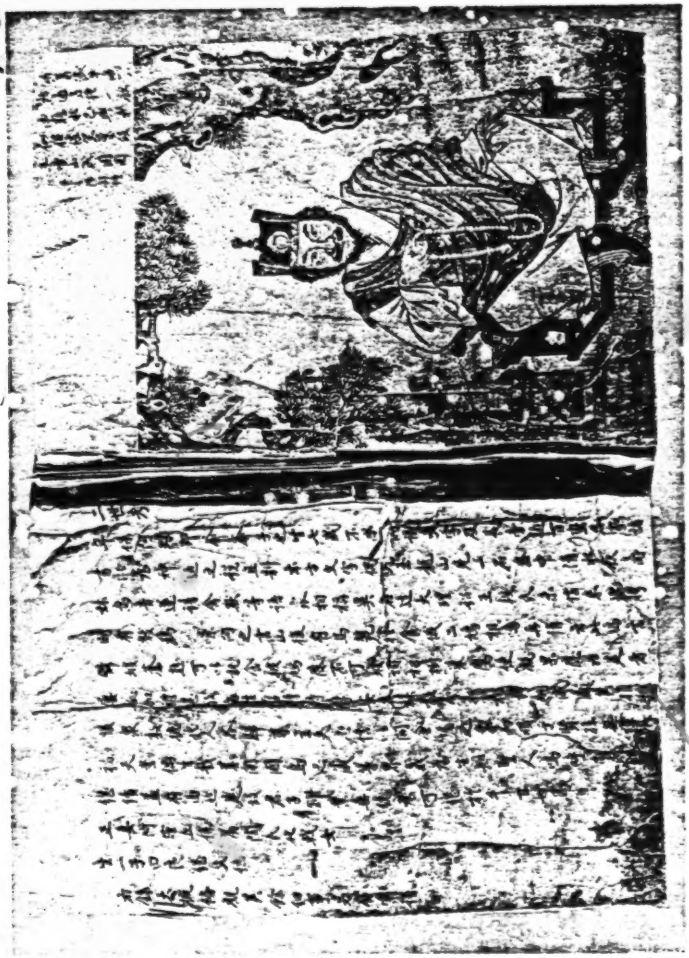

PLATE 12. — THE SECOND GENERATION. MOU-PAO A-TSUNG

牟 保 阿 宗 二 代 畫

The Nien-pao A-tsung of the Second Chronicle

[p. 28 L]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 13. — THE THIRD GENERATION. A TSUNG A-LIANG

[p. 28 M]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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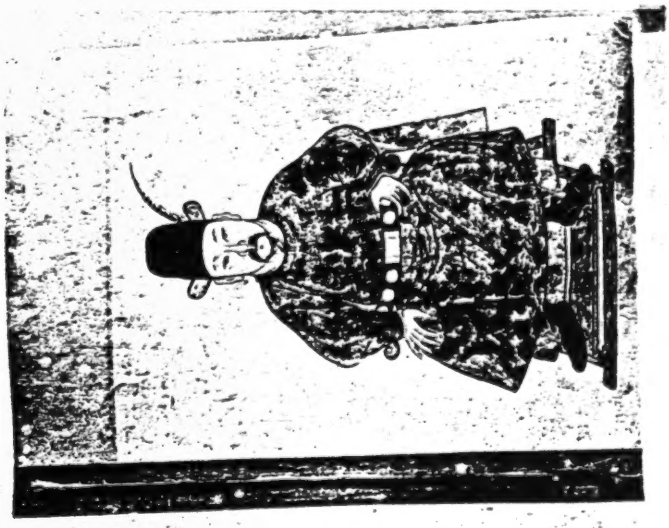

PLATE 14.—THE FOURTH GENERATION, A-LIANG A-HU

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[P.28N]

2; Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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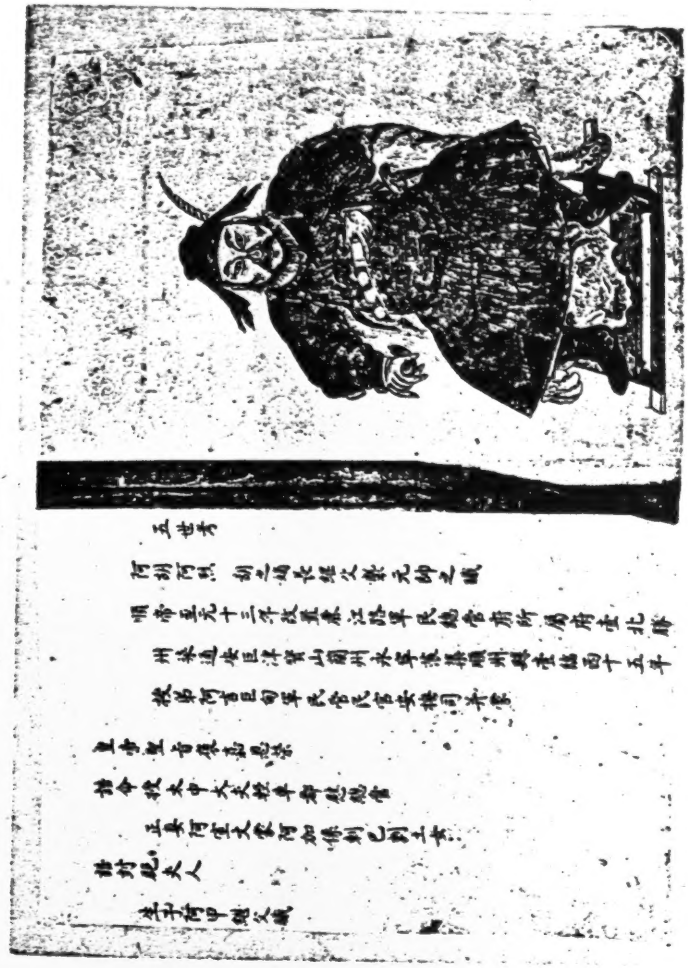

PLATE 15. — THE FIFTH GENERATION, A-HU A-LIEH

[p. 28-0]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 16.—THE SIXTH GENERATION. A-LIEH A-CHIA

[p. 28 P]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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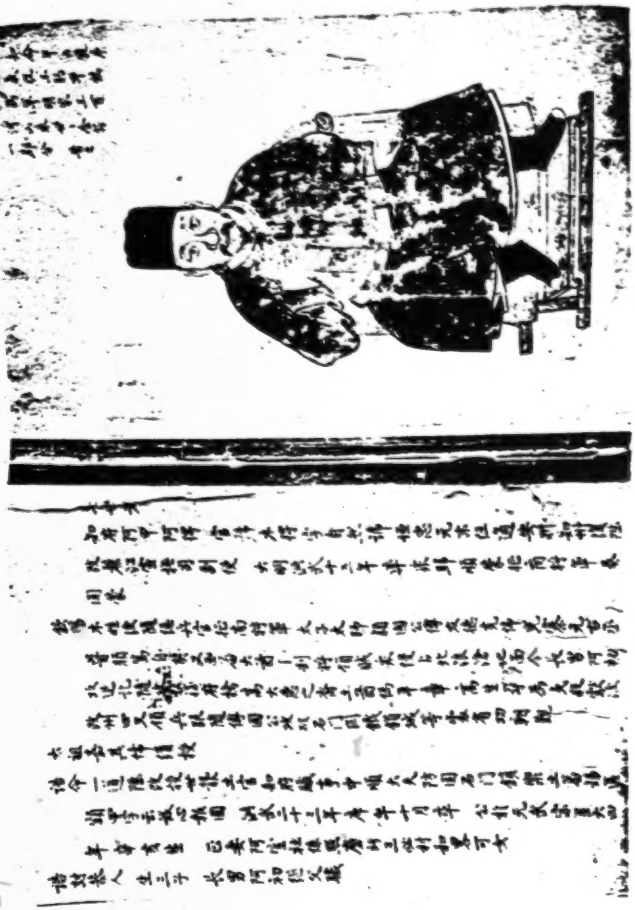

PLATE 17.—THE SEVENTH GENERATION AJOMA A IE (Mo Tu)

[p. 43 A]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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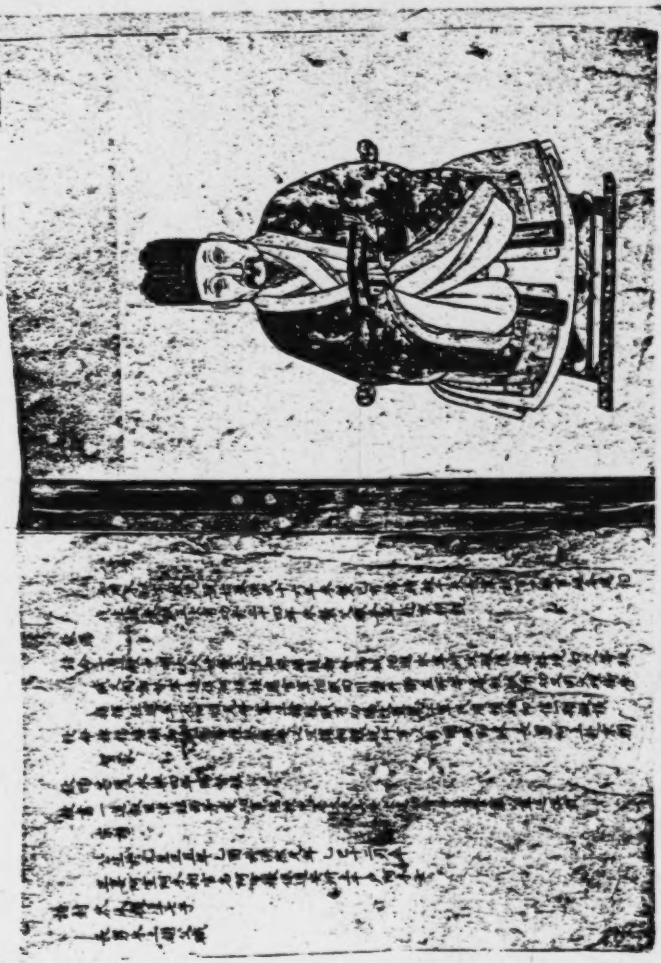

PLATE 18. — THE EIGHTH GENERATION. MU CH'U

[p. 43 B]

2; Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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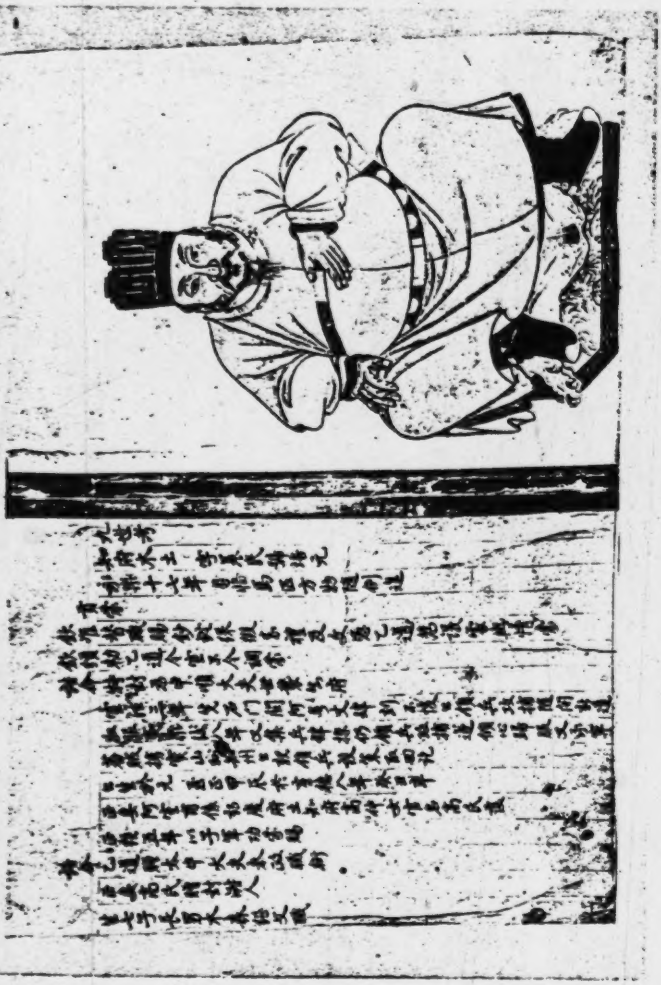

PLATE 19.—THE NINTH GENERATION. MU TU

木土九世

[p. 43 C]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 10.—THE TENTH GENERATION. MU SHEN

木神十代考

[p.43 D]

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PLATE 21.—THE ELEVENTH GENERATION. MU CH'IN

[p. 43 E]

2; Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 22. — THE TWELFTH GENERATION, MU T'AI

十二世祖木泰

[p. 43 F]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 23. — THE THIRTEENTH GENERATION MU TSUG

第 十 三 代 木 宗

[p. 43 G]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 24.—THE FOURTEENTH GENERATION. MU KUNG

木公十四世孫

[p.434]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 25.—THE FIFTEENTH GENERATION. MU KAO

木高十五世像

[p. 43 I]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF 16

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FIG. 36.—THE SIXTEENTH GENERATION. MU TUNG

十六世 木董

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2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 37. — THE SEVENTEENTH GENERATION. MU WANG

[p. 43 K]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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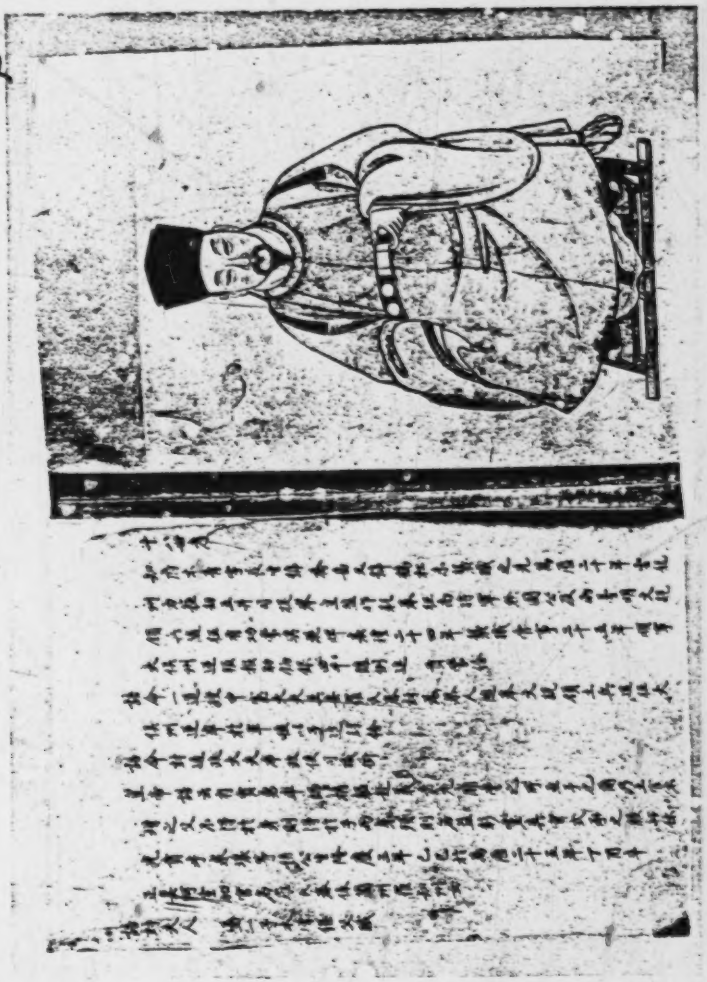

PLATE 28. — THE EIGHTEENTH GENERATION. MU CH'ING

[p.43 L]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 29. — THE NINETEENTH GENERATION. MU-TSENG

木 增 (木 生 公) 十 九 世 孝

He was also known as Mu Sheng-pai and was the most famous of the Na-khi rulers.

[p. 43 M]

[p. 43 N]

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PLATE 30. — MEMORIAL GATE OF THE MU FAMILY, LI-CHIANG

麗江木氏牌坊

This gate or *P'ai-fang* stands in front of the former official residence of the Na-khi chiefs. The inscription ***Chung I*** 忠義 Loyalty and Righteousness was presented — 1620 by Ming Emperor Shen Tsung (Wan-li) to Mu Tseng. In the upper panel are the two characters *Sheng-chi* 聖旨 meaning Imperial decree. The Yamen is now used as the district's public primary school.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 31. — THE TWENTIETH GENERATION. MU 1

第廿世 十 木 穆

[p. 43-0]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 32. — THE TWENTY-FIRST GENERATION OF THE SECOND CHRONICLE. MU YU

第二木氏世譜二十一世 木玉

[p.43 P]

2; Rock K-5 (1934-) 1947 AF16 Sodthwest China AF16

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PLATE 33. — THE TWENTY-SECOND GENERATION. MU YAO

* 第 二 十 二 世 穆 姚

[p. 76 A]

2; Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 34.—THE TWENTY-THIRD GENERATION. MU HSING

木興二十三世像

[p. 76 B]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 35. — THE TWENTY-FOURTH GENERATION. MU CHUNG

木 鍾 二 十 四 世 孫

[p. 76 C]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 36. — THE INSCRIPTION AT HSÜEH-SUNG-TS'UN

玉龍山雪松村碑銘

The inscription commemorates the nationalization in 1723 of the land of the Na-khi hereditary prefect into a Chinese prefecture. The large characters were written by Yang Pi, the first magistrate appointed. The limestone cliff is back of the village of Hsüeh-sung-ts'un at Gkwua-gyi-gkv-lu 'a-gko, at the foot of the Yü-lung Shan (Jade dragon Mountain or Li-chiang snow range).

[p. 76 D]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 37. — THE TWENTY-FIFTH GENERATION. MU TE

木德二十五世孫

[p. 76 E]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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173

PLATE 38. — THE TWENTY-SIXTH GENERATION. MU HSIU

木秀二十六世像

[p. 76 F]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 39.—THE TWENTY-SEVENTH GENERATION. MU JUI

* 第 二 十 七 章 *

[p. 76 G]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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PLATE 40.—THE TWENTY-EIGHTH GENERATION. MU HAN

木第二十八世考

[p. 76 A]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 41. — THE TWENTY-NINTH GENERATION. MU CHING

木 景 二 十 九 世 考

[p. 76 I]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 42. — THE THIRTIETH GENERATION. MU YEN

木嚴三十世孫

[p.76 J]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

[p. 76 K]

PLATE 43.—THE THIRTY-SECOND GENERATION. MU CH'UNG

木 瓊 三 十 二 世 孝

The present Tu Ssŭ-ma; central figure. The child in his arms is his son, the 33rd generation, his name is Mu Sung-k'uei. Mu Ch'iung was the son of Mu P'ao. The man on the right of the central figure is his uncle, the other three are cousins.

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2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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PLATE 44.— MU TSENG AS A BUDDHIST MONK

木 增 (土 白) 曾 皆 服 之 裝

Mu Tseng was a devout Buddhist who welcomed the Karma-pa sect of Lamaism to the Li-chiang district. The scroll illustrated here is beautifully painted in sombre tones; it shows Mu Tseng with a rosary in his hands and above his head the image of Amitabha. This large scroll is in the possession of the Mu family of Li-chiang. Mu Tseng was an excellent calligraphist, besides being a poet and author.

[p. 76 L]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border
Peoples AE3

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PLATE 82.—WARRIOR DRESSED IN HLI-KHIN ARMOR

古裝皂羅士著甲

Dressed in armor made of pigskin blades, lacquered red, wearing a helmet of iron segments, Hli-khin and Hsi-fan warriors, danced at Nga-ba prior to their attacking Li-chiang in the 12th century.

[p. 156 B]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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(*Courtesy Nat. Geogr. Soc.*)

PLATE 211. — THE LATE MU-LI T'U-SSU HANG TZ'U-CH'EN-CHA-PA

木裏故宣慰司項北繩扎巴

The late Mu-li or Mi-li rGyal-po (King) in front of his throne clad in priestly robes. The banners on the wall represent from left to right: Thugs-rje-chhen-po-bchug-gchig-zhal — the eleven-headed Chenrezig; the Tibetan pantheon Lam-rim-tshogs-shing; Tsong-kha-pa, the founder of the Yellow sect.

[p. 410 C]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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[p.426 B]

PLATE 226. — LAMA DANCERS OF YUNG-NING

永寧黃喇嘛跳神送歿舞

They represent from left to right: 1, the Tibetan stag or Sha-wa, the messenger of the god of the dead; 2 and 3, the central and northern gShin-rje sngon-po = the blue Lords of the dead; 4 and 5, Shwa-nag = Black hat dancers (sorcerers); 6, Dam-chan-gshin-rje chhos-kyi-rgyal-po = Yama the Lord (judge) of the dead; 7, the latter's wife Chi-mun-tra; 8, mGon-po bram-ze = Brā-hma nātha; 9, kṢhe-tra-pā-la = the oracle of Serra monastery; 10, Ma-hā-kā-la or mGon-po phyag-drug-pa; 11, Sĕng-ge gdong-chan = the lion-faced companion of Lha-mo the She-devil.

2: Rock.it.5 [1934-) 1947 AF16 Southwest China AF16

PLATE 247. — THE ABBOT OF THE TSO-SO BÖN LAMASERY

四川左所黑喇嘛塔伟

He is the brother of the Tso-so T'u-ssu. Only Tso-so land has adhered to the Bön sect. The lamasery, like the whole country, is in a terrible state of neglect.

[p. 458-G]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pai-i AE 7
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P
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Photos by Major H. R. Davies

The boy sawbwa of Möng Wan

An A-ch'ang

Plate IV

[Face p. 26]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pai-i AE7
SP
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The sawbwa of Ho-hsa

Photos by Major H. R. Davies

The sawbwa of La-hsa

Plate V

[Face p.28]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

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P'êng Liu Wang

Photo by Major H. R. Davies

Our hosts at Man-waing

[Face p. 30]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pa1-1 AE7

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177 dress and customs, and even to the Chinese language. It is quite probable that in another generation or two they will all call themselves Chinamen, and the place will afford another instance of the absorption of the Shan by the Chinaman in places which are over 4000 feet high, and
S are therefore healthy enough for the Chinese of Yün-nan to
P live in.

438 We halted a day at Mien-ning to rest our pack mules. There is no trade in the place to speak of. There are a
S few small merchants who occasionally go with small mule
P caravans to Mêng-sa and the other Shan States in the
793 neighbourhood. In the morning I went up to the Shan
292 monastery and saw the priest, a native of Mien-ning, who had ten years before been on a visit to Rangoon to worship at the pagoda. He was dressed in the usual unorthodox fashion of the Chinese Shan priests, with a yellow robe covering both shoulders, a red cap on his head, and Chinese socks and shoes on his feet, a contravention in three respects of the rules of Burmese Buddhism, which ordain that one shoulder must be bare, that no head-
S covering may be worn, and that no shoe must be used
P which covers the top of the toes.

[73z] Like many Chinese Shan priests he was an opium smoker and did not seem the least ashamed of it, as he got through three pipes while I was there. He told me that formerly the whole of this country was inhabited by Shans, but that now the Chinese were gradually ousting them. I noticed that even the priest himself, though he spoke Shan to me, would address his pupils in Chinese.

000 On the 24th February, 15 miles of somewhat up and down road took us to Ping-yüan-hsün. At the little village of Pang-mai which we passed on this march, in a pleasant valley covered with fir trees, is an isolated colony of Mêng-hua Lo-los, who emigrated from their own district a few generations ago. Their language I found to be nearly the same as that spoken at Wu-li-hei, but they are giving it up and are beginning to talk Chinese even among themselves. The women already tie up their feet in the Chinese fashion, and they will no doubt soon cease to call themselves Lo-los.

The next day, after three or four miles of level going,